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of heaven with power and great glory." Seeberg does not mean, so he says, that this formula has everywhere and throughout the apostolic age precisely the same form of words, but only that at one time and one place it had the same form. He certainly lacks but little, however, of arguing for the proposition which he thus disavows. His argument is carried out with great elaborateness and even diffuseness, and he shows ample learning and large acquaintance with the literature. It will not, however convince one who does not already share his conviction. He comes perilously near arguing in a circle. He must frequently assume that the formula which he desires to find is implied in a passage, and it is then of course easy to find it. Having then by his questionable method established a probability, he treats this as a certainty, and on the basis of it establish a second probability, which in turn becomes the basis for a new departure. His identification of the formula which he finds reflected in one passage with that of another is not infrequently based on the assumption of the truth of the very proposition it is his task to prove. Likewise his attempt to suggest the *Wortlaut* of the formula is open to the same criticism. The fundamental defect of the whole treatment seems to be a failure to discriminate between the view that the apostolic age held in common certain great facts and truths, with greatly varying form and fulness of expression, and the view which identifies the fact or the truth with the form of words in which it receives expression. That Paul did receive certain things which he handed on to others does not admit of question, but the evidence that he learned it as a catechetical formula and transmitted it as such to others is, even after Professor Seeberg, far from convincing. He seems to think that the establishment of the truth of his thesis would prove a strong apologetic for the Christianity of the church; for its nature as well as that of genuine primitive Christianity would not be a matter of fancy and *Phantasie*, but could be tested by a body of objective material. If he were correct in this view, I fear the ill success with which he has vindicated his position would prove disastrous. I greatly rejoice that such support is not needed. It is rather an incubus.

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#### RECENT WORKS ON THE HISTORY OF DOCTRINE

Pfleiderer's views<sup>1</sup> on early Christian history are well known and have been set forth more fully in his *Das Urchristenthum, seine Schriften und*

<sup>1</sup> *The Early Christian Conception of Christ: Its Significance and Value in the History of Religion.* By Otto Pfleiderer. New York: Putnam; London, Williams & Norgate, 1905. 170 pages.

*Lehren* (2d ed., 1902). The present work is the expansion of a lecture, which in turn may be regarded as the condensation of the large work whose title has just been given. The volume is divided into five chapters: "Christ as Son of God," "Christ as Conqueror of Satan," "Christ as a Wonder-Worker," "Christ as the Conqueror of Death and the Life-Giver," and "Christ as the King of Kings and Lord of Lords." It is pointed out that "from the very beginning it was the belief of the Christian community that Jesus was the Son of God, but as to the degree and the significance of this divine sonship opinion was at first very divided." The author distinguishes two main phases of opinion, from which a third view was derived: the Adoptionist view, in accordance with which the man Jesus Christ, by a divine act in connection either with his resurrection or with his baptism, was exalted to divine sonship, which he finds embodied in the more ancient parts of the synoptic gospels. The second view, ascribed to Paul, "taught that Jesus was the Son of God because a spiritual personality, pre-existing in heaven, had become incarnate in him."

This Christ-spirit Paul had not yet, of course, thought of as God, but as the peculiar first-born Son and express image of God, and, moreover, as the archetype of mankind, the heavenly ideal man . . . who was destined from the beginning to appear in earthly form that he might redeem mankind.

This view was still further elaborated in the Johannine gospel, which "closes and completes this cycle of thought" with its Logos-doctrine.

Finally, these two conceptions of the incarnation of a God and the apotheosis of a man were combined in a third view, that Christ was the Son of God because he was supernaturally conceived by the Holy Ghost and born of the virgin Mary, and so, although human because of his mother, he was yet Son of God in the most complete physical sense of the word.

The author proceeds to point out parallels to these views of divine sonship in Jewish and pagan religions and literatures, some of which are striking, but not, in the opinion of the reviewer, of much significance. Pfleiderer is careful to point out that the coincidences between early representations of Jesus and those of Buddha, Zoroaster, and Pythagoras do not imply historical connection,

but that from the same psychological causes, and with like social conditions, conceptions similar in character may arise in different places quite spontaneously and independently of one another.

He describes the process by which primitive Christianity transformed "the Jesus of history into the Christ of faith" in such a way as at the same time fully to justify the transformation, and to deprive the New Testament and the early patristic representations of all historical value.

But who can fail to see that in this process the ancient forms are made the receptacle of a content essentially new, and accordingly acquire a much deeper religious import and a much purer moral significance than they ever had before? All the fantastic spirits, divinities, and lords of the religion of nature, and no less the earthly deities on the throne of the Cæsars, sank into nothingness before the one Lord Christ, who stands now "The Spirit," simply and absolutely (1 Cor. 3:17), because in his nature faith perceives the consummation of all those spiritual forces called into being by the impression made upon the soul by the personality of Jesus—the perfection of what she feels to be a new life from God, active and efficacious within herself.

After giving a highly appreciative estimate of the exalted personality and teachings of Jesus, he remarks:

It was only natural that this ideal, which had been realized in the historic personality of Jesus, should now be personified in an eternal heavenly being, a Son of God. Such personification was indeed quite in accordance with the animistic thought of antiquity, wherein all kinds of lively affections of the soul were objectified as spirit-beings, and explained as the result of the operation of these beings in and upon man.

Pfleiderer maintains that, the heathen world being constituted and circumstanced as it was, myth was absolutely necessary to the diffusion of Christianity.

Von Schubert's monograph<sup>2</sup> forms Part 4 of Vol. IX of the new series of "Texte und Untersuchungen zur Geschichte der altchristlichen Literatur." The study of this remarkable polemical work in connection with the preparation of his *Lehrbuch für Kirchengeschichte*, in which he stated briefly the results of his research, led the author to make a more thorough study for the learned series in which it now appears. The text of the writing to which the monograph is devoted may be most conveniently found in Migne's *Patrologia Latina*, Vol. LIII, cols. 579–692, where it is copied with prolegomena, notes, etc., from earlier editions without valuable independent criticism. The author of the polemic against hyper-Augustinianism remains unknown, and much of von Schubert's space is devoted to the elimination of names to which the work has been ascribed and to the ascertainment of the probable author. Internal evidence seems to point conclusively to a Pelagian or a group of Pelagians. While von Schubert admits that the writing has much in common with the acknowledged writings of Arnobius, Jr., he shows by an elaborate critical process that the latter could not have been the author. He finds it highly probable that Anianus of Celada, who knew Greek (as the author of the *Praedes-*

<sup>2</sup> *Der sogenannte Praedestinatus: Ein Beitrag zur Geschichte des Pelagianism.* Von D. Hans von Schubert. Leipzig: Hinrichs, 1903. 147 pages. M. 4.80.

*tinatus* certainly did), and who translated and edited a number of Greek writings in support of the Julianistic type of Pelagianism, had to do with the preparation of the work. Yet he thinks it probable that not Anianus alone, but a group of Julianists, including Julian himself, perpetrated the shameful forgery that he believes Book II to be. The probable date of the writing is thought to be somewhat later than 418. Von Schubert makes an elaborate comparison of the epitome of heresies contained in Book I, in which the author acknowledges his indebtedness to Hyginus, Polycrates, Africanus, Hesiodus, Epiphanius, and Philaster, with the heresiologies of these writers so far as they have been preserved, and with Augustine's list of heresies, of which the author makes no mention, with the result of demonstrating that he has followed almost slavishly Augustine's work, and has depended upon this for most of his knowledge of the earlier heresiologies. This goes far toward establishing the fraudulent character of the work as a whole, and prepares the reader to accept the critic's conclusion with respect to Book II, which purports to be a treatise on predestination by a predestinarian. It should be stated that the *Praedestinati* are the ninetyeth and last of the heretics catalogued and condemned by the author or authors, and the entire second book is devoted to an exposition of their errors in a tract of their own. The chief significance of von Schubert's monograph lies in his seemingly successful attempt to prove that this extremely predestinarian or fatalistic document was not a doctrinal writing in circulation among the *Praedestinati*, but a forged document, the materials of which are drawn largely from Augustine's writings, with the purpose of caricaturing the predestinarian views of Augustine, and thereby making odious his anti-Pelagian views. While von Schubert unquestionably indulges in a good deal of special pleading, and sweeps away somewhat lightly considerations that make against his theory, one can scarcely fail to be convinced that he has fairly succeeded in discrediting Book II as the work of an extreme Augustinian and the claim of the work that there was a sect of *Praedestinati*. It seems highly probable that the aim of the Pelagian writer or writers was to bring Augustinianism into contempt by caricaturing it.

The ante-Nicene Christian writers gave little or no attention to the collection of the doctrinal pronouncements of their predecessors in support of their own views. Even in the Arian controversy there was almost no appeal to authoritative utterances of earlier theologians. The first known occasion on which an array of proof-passages from earlier writers in support of a position to be maintained was a synod of Constantinople in 383, when Sisinnios, instead of arguing with his Arian opponents, presented a care-

fully prepared collection (*florilegium*) of orthodox statements on the point at issue from well-known writers of the past. From this time onward pertinent passages from the Fathers played a very important part in theological controversy. Many of these *florilegia* exist in manuscript, and Schermann has undertaken in the present work<sup>3</sup> to classify, describe, and deal critically with some of the more important of them. He begins with "Dogmatic encyclopædias from the fifth to the eighth century." Here the two most important documents are described as Cod. Vat. qr. 2200, and Paris, qr. 1115. The contents of the manuscripts are carefully described, and the question of authorship or editorship is in each case critically canvassed. Most of the manuscripts described under this head are in support of trinitarianism and orthodox christology. Collections on both sides of the Nestorian and Eutychean controversies, and on the Monophysitism of the sixth century; exegetical catenæ on Matt. 26:29 f., and Luke 2:52; *florilegia* from the time of the Origenistic and Three Chapter controversies, representing the views of the various parties on the monergistic and monotheletic controversies; a catalogue of the heresies mentioned at the councils of the fifth, sixth, and seventh centuries; *florilegia* from the time of the iconoclastic controversy; and trinitarian *florilegia*, are all in like manner described and criticised. These *florilegia* are important—not so much for the quotations they contain, though some of them contain extracts from lost writings, as because of the light they throw upon the doctrinal controversies that called them forth.

Wiegand's little monograph<sup>4</sup> constitutes the twenty-first number of the *Vorträge der theologischen Konferenz zu Giessen*. The question which the author seeks to answer is not regarding the text or form of the Apostolic Symbol as it was employed in the mediæval time, but as to the use that was made of the symbol from age to age. He shows that after infant baptism had become the rule, and before the great propagandist movement supported by the Carlovingian rulers had been inaugurated, catechetical instruction based upon the symbol as a preparation for baptism had degenerated into mere ceremonial, and popular expositions of the symbol had almost ceased to appear, such as did appear being formal and lacking in vigor. With the strenuous efforts for the conversion of the heathen and non-Catholic Christians of the North came a marked revival in the production of literature on the Symbol. Adult candidates for bap-

<sup>3</sup> *Die Geschichte der Florilegien vom V.-VIII. Jahrhundert*. Von Theodor Schermann. Leipzig: Hinrichs, 1904. 104 pages. M. 3.50.

<sup>4</sup> *Das apostolische Symbol im Mittelalter: Eine Skizze*. Von D. Friedrich Wiegand. Giessen: Ricker, 1904. 54 pages. M. 1.

tism and sponsors for infants again underwent somewhat prolonged and careful instruction in the principles of Christianity, and Christian leaders devoted much attention to the preparation of catechisms, etc., that followed the order of the Apostolic Symbol. Thus the Symbol became once more a highly important means of popular religious instruction. Wiegand goes into a somewhat detailed examination of some of the most significant of the Symbol literature of this time. Expositions of the Apostolic Symbol were often accompanied by expositions of the *Pater Noster* and the *Two-fold Commandment of Love*. After Roman Catholicism had become firmly established, there ensued another period of inactivity and formalism in the use of the Symbol. Abelard, who regarded a right knowledge of Christian truth and the ability to confess intelligently as indispensable, expounded the Symbol as a means of edification; but his skeptical tendency was manifest in his exposition and provoked antagonism among the orthodox. With the spread of heresy in the twelfth and following centuries, Symbol literature experienced another great revival. But this time the Symbol was expounded with a view not so much to the edification of believers as to the detection and conviction of heretics, the treatise of Thomas Aquinas on the articles of the faith and the sacraments of the church occupying the foremost place in literature of this kind. With the Apostolic and the Nicene Symbols as his standard, he seeks to show that each heresy of the somewhat exhaustive catalogue at his command falls fatally short and is worthy of severest condemnation. Wiegand proceeds to show how the treatment of the Symbol was later modified by mysticism and the spirit of the Renaissance in turn, and defines the position of influence that it occupied at the beginning of the Reformation.

The volume<sup>5</sup> by Fischer is a licentiate thesis and is the result of the intensive study of Melancthon's teachings regarding the process by which the natural man becomes a child of God, conducted under the direction of Professors Loofs and Stange, of the University of Halle. The space at the disposal of the reviewer forbids any attempt to follow the monographist into the details of his exhaustive work. The questions he has sought to solve are Melancthon's conception of the fact, manner, and strength of the participation of God, on the one hand, and of man, on the other, in the change of the carnal man into the spiritual man, and the extent to which Melancthon's conception underwent changes during his forty years of theological activity. His conclusion is that Melancthon's conception of

<sup>5</sup> *Melancthon's Lehre von der Bekehrung: Eine Studie zur Entwicklung der Anschauung Melancthons über Monergismus und Synergismus unter besonderer Berücksichtigung der psychologischen Grundlage und der prädestinationischen Konsequenzen.* Von Ernst Friedrich Fischer. Tübingen: Mohr, 1905. 182 pages. M. 3.60.

conversion was at first quite openly, later more latently, but steadily in the deepest sense, monergistic (predestinarian); that fundamentally his teaching was theocentric, but later tended to become more and more anthropocentric. Melancthon's synergistic teachings are shown to have been due in large measure to the influence of Aristotle's psychology. In his earlier years he agreed with Luther in regarding Aristotle as the source of the Pelagianizing scholastic theology and as an arch enemy of Christian truth. Later he came to regard him as a pillar in the holy of holies of theology. His observation of the demoralizing effect of vigorous predestinarianism, with its denial of human responsibility, doubtless led him to insist more and more upon synergism, which involved a recognition of man's power to co-operate with God in the process of conversion, or to refuse co-operation and to fail of salvation.

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### RECENT WORKS ON ETHICS

Anyone who has followed the trend of education during recent years has been impressed with the growing recognition of its moral and religious character. While it may be difficult to give any systematic instruction in morals during the early period of school life, yet it would seem that in the high school or academy stage, when strong temptations are experienced, and when the mind is liable to turn from the customs of the past and to seek the rational ground for action, such instruction should be given. It is with this conviction, and to meet this need, that Dr. Stimson has given us *The Right Life*.<sup>1</sup> He has written a practical book that has little to say about the metaphysical aspect of the moral life, and yet it is sufficiently philosophical in its nature and scientific in its method to meet the intellectual demands of its readers, and to provide a basis for character-building that will stand the strain and criticism of after-life. This work will also be helpful to the large class of young men and women who have not been able to take a college course, and will be welcomed by teachers and parents for its suggestions and guidance. The principles of good conduct are stated with such clearness and simplicity, and are so well applied to the concrete problems of life, and its moral and religious spirit is so wholesome and healthy, that one wishes it might find its way into every home.

<sup>1</sup> *The Right Life*. By Henry A. Stimson. New York: Barnes. 255 pages. \$1.20 net.